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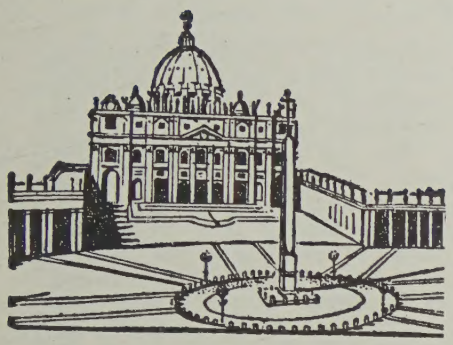

Pope John XXIII

The Freedom of The Press

Excerpts from an address by His Holiness, Pope John XXIII, to Italian Catholic Jurists, Dec. 8, 1959.

The theme of your congress, "The Freedom of the Press in the Juridical Order," is one of the truly crucial points of today's social life.

We keep in Our heart the memory of the simple and healthy environment in which the Lord wished Us to open Our eyes to the light of this world. From Our adolescence We found Ourselves immersed in a domestic and diocesan tradition that was always open to the knowledge of what is true and beautiful. It was a tradition friendly to the abundance of ancient and modern chronicles of regional life which illustrated the habits and customs of the people.

Printed Poison

In the memory of the sound uprightness of those days, how can the Pope - who feels the burden of the spiritual responsibility entrusted to Him, though his usual calm may hide from the eyes of the faithful the worries he has - how can he remain indifferent to the propagation of a chronicle, a publicity and a romanticized exhumation of history which have nothing to do with instruction and honest information?

Will not his heart suffer at the thought of the poison that is administered with unrestrained detail to so many innocent people and to youth in their inexperience and in the confusion of their adolescent years, with accounts, exposes and illustrations which have nothing to do with the knowledge of truth, the attraction of what is good and the vision of what is beautiful, but which are clearly excluded from them?

Whoever has the duty of evaluating the things of this world according to the high criterion of the laws of God and of safeguarding the moral beauty of the soul cannot fail to recall solemnly those terrible words of Jesus: "Whoever causes one of these little ones who believe in me to sin, it were better for him

(continued on p. 6)

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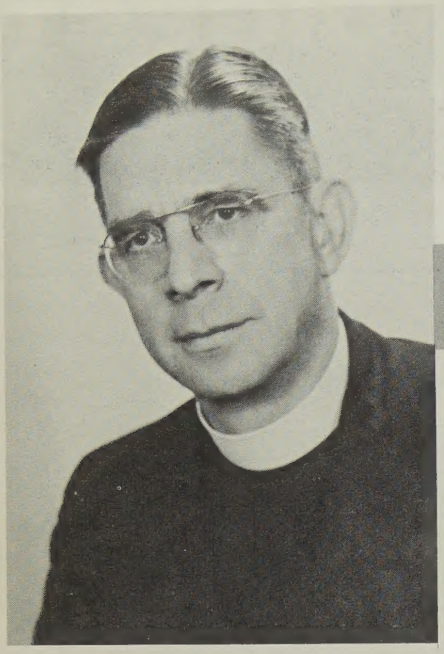

Some Catholics Promote a Cause They Detest

BY LOUIS J. TWOMEY, S.J.

THIS IS THE CORE of one of the key resolutions passed by the Arkansas Baptist State Convention held in mid-November, 1959, in Little Rock:

Catholics owe allegiance "to a foreign person who is outside the United States and above [its] laws. . . . Baptists have historically championed the cause of complete separation of church and state. The Roman Catholic Church appears to stand in direct opposition to this position."

It is ironic that such a resolution should come out of a city which has etched itself on the world's imagination as a symbol of unchristian and undemocratic preachments and practices.

The resolution in question was passed in the context of possible Catholic nominees for the presidency and vice-presidency in the 1960 elections. The inference of the resolution is obvious. Because Catholics are committed by their faith to the spiritual rule of the Pope, they are not and cannot be fully American. Hence, no one from their ranks, however otherwise well qualified, can be trusted to occupy the White House.

This is a canard as old as the history of the Church in America from the earliest colonial days. It has been refuted a thousand times over. And yet it lives on as a sacred lie among those who cannot or will not see the truth. Some who bandy the charge around are simply prejudiced people whose minds are closed on the matter.

It seems to us that Catholics whose own minds are closed to the evil of racial segregation, for instance, should be extremely slow to condemn the Protestant bigot. For in so doing, such Catholics convict themselves at best of being equally as bigoted against the Negro as they claim the Protestants are against them. There is room for serious debate as to which form of prejudice is the more reprehensible.

It little becomes Catholics to condemn prejudice in others when they themselves harbor prejudice. As a matter of fact, there is much less reason for prejudice on the part of Catholics toward their fellow man than on the part of those who lack the truth and the inspiration of the Mystical Body of Christ.

Prejudice, in whatever form it may express itself, is a refusal to honestly face facts. Statements which voice prejudice, such as "Catholics cannot be good Americans" or "The white race is the superior race," are judgments based on ignorance, ill will, or a heartless disregard for the feelings of others.

We believe that prejudice against Catholics is due largely to ignorance. Bishop Fulton J. Sheen, as we recall, once remarked that if he knew as little about the Catholic Church as many Protestants, he would hate the Church more intensely than they.

On the other hand, prejudice against the Negro, especially on the part of Catholics, can hardly be attributed to ignorance. Whatever may be the explanation of racial prejudice among non-Catholics, among Catholics it certainly cannot be attributed to any lack of proper guidance. Countless authoritative pronouncements on the moral evil of compulsory racial segregation are readily available to all Catholics.

If any Catholic—priest, brother, nun, layman, or laywoman—therefore, persists in his or her acceptance of the false theory of white supremacy, it is difficult to see how such a person can in good grace condemn the false theory of Protestant supremacy.

But, odd as it may seem at this point, the purpose of this article is not to discuss either Protestant or Catholic bigotry. It is our purpose rather to speculate on one possible explanation of why a large segment of American Catholics seemingly will not follow the leadership of the Church in their attitudes toward international affairs.

Some of the most articulate opponents of the UN are Catholics. "Get the UN out of the U. S. and the U. S. out of the UN" is only one of their more catchy slogans. Foreign-aid programs are nothing more than give-away schemes concocted by starry-eyed do-gooders and by Communist-inspired one-worlders.

Why is it that a significant number of influential clergy and laity in their advocacy of rigid isolationism apparently do not know or will not heed the often-repeated pleas of Pius XII to men of good will everywhere that they abandon "the aberrations of an intransigent nationalism which denies or spurns the common bonds linking the nations together"?

How explain the facts back of the complaint made by Father Robert F. Drinan, S. J., Dean of Boston College Law School, in his keynote address, "Pius XII's Legacy to World Federalism" before the thirty-second annual convention of

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the Catholic Association for International Peace, Washington, D. C., October 23, 1959? "Aside from the obligation of always re-examining what the Papacy is teaching, the present reappraisal has a special urgency in view of the fact that American Catholics seem to manifest a massive reluctance to endorse any form of internationalism which requires the smallest surrender of American sovereignty."

And he continues: "The opinion of the Catholic community in America has by instinct and tradition never been fully in total sympathy with the world federalism advocated by the late Holy Father. It is indeed a tragedy that the Church in the United States, blessed with remarkable fidelity to the teachings of the Holy See, has failed in a notable way even to know, much less to radiate, the principles of international brotherhood so brilliantly expounded to the world by Pius XII."

In the light of papal urging to the contrary, we again ask how Catholics can go enthusiastically along with individuals and groups whose objective is to block the U. S. in participation in any movement to build up some meaningful system of world government.

We can't figure out the complete answer. But we think we have a partial one. It would seem that because Catholics in general have been badgered so often and so long with the charge of being "followers of a foreign potentate" that some, perhaps many, have reacted in a strangely paradoxical way.

Undoubtedly, Catholics in political, economic, and social life have felt the sting, through the decades of our nationhood, of being suspect, of not being fully accepted, of being considered somehow less American than the hundred per cent Anglo-Saxon Protestant.

Thus the slow attrition of community pressures has worked to break down compliance with the Church's teaching on matters not directly concerned with individual and family morality. In the thoughts and actions of not a few Catholics there has been resistance to and even rejection of those Church teachings which would seem further to alienate them from the institutional framework in which they work or take their leisure.

It is as though these Catholics say, "You Protestants claim that we Catholics can't be good Americans. Well, we'll show you that we can." The method of showing takes the form all too often of proving their Americanism by conformity to the thought and behavior patterns in social morality which reflect a Protestant if not a secularistic ethic.

And so, in international relations, it has become popular in certain circles to judge a person's patriotism by the earnestness with which he decries any U. S. involvement in cooperation among the nations for organizing world unity. Those Catholics who join such circles seem to think that by so doing they are making themselves more acceptable to the outside community. But they pay a stiff price for thus leaning over backwards to demonstrate how thoroughly American they really are. They cut themselves off from the inspiration of Pius XII when he said: "Nothing is more in conformity with the traditional doctrine of the Church nor better adapted to her teaching concerning legitimate or illegitimate war" than the "effective political organization of the world."

Thus, too, do these Catholics fail their fellow men in not understanding or in being unwilling to understand that the world is almost literally dying for the lack of what the Catholic Church has. Moreover, in the struggle against the inroads of Communism, nothing can contribute more tellingly than an implementation of the Church's teaching on human solidarity, regardless of race, color, or national origin. Catholic isolationists and insulationists would seem to deny to America its necessary role of leading the world to the realization of human solidarity. They thus help to promote a cause which they certainly detest.

HOW TO RAISE DELINQUENT CHILDREN

The Police Department in Houston, Texas, is distributing "Twelve Rules for Raising Delinquent Children:"

"1. Begin with infancy to give the child everything he wants. In this way he will grow up to believe the world owes him a living.

2. When he picks up bad words, laugh at him. This will make him think he's cute. . . .

3. Never give him any spiritual training. Wait until he is twenty-one and then let him 'decide for himself.'

4. Avoid use of the word *wrong*. It may develop a guilt complex.

5. Pick up everything he leaves lying around. . . . Do everything for him so that he will be experienced in throwing all responsibilities on others.

6. Let him read any printed matter he can get his hands on.

7. Quarrel frequently in the presence of your children. In this way they will not be too shocked when the home is broken up later.

8. Give a child all the spending money he wants. Never let him earn his own way. Why should he have things as tough as you had them?

9. Satisfy his every craving for food, drink, and comfort. See that every sensual desire is gratified. Denial may lead to harmful frustration.

10. Take his part against neighbors, teachers, policemen. They are all prejudiced against your child.

11. When he gets into real trouble, apologize for yourself by saying, 'I never could do anything with him.'

12. Prepare for a life of grief. You will likely have it."

The Challenge of Loving My Neighbor

by John P. Nelson

There were cheers at Loyola's Institute of Social Order when it was announced that John P. Nelson, a prominent New Orleans attorney and a member of our teaching staff, was called to New York to receive the annual HOEY AWARD, in recognition of his generosity and outstanding civic leadership in promoting interracial justice and charity. Representing His Eminence, Cardinal Spellman, Most Rev. Bishop Philip J. Furlong, D.D., conferred the awards and congratulated the two recipients. Below are excerpts from Mr. Nelson's acceptance speech.

In the field of race relations in the South, we see Christ suffering and we stand by, afraid to extend our hand, to give soothing words, to attend His needs. This medal is a symbol of those who want to extend a hand and to attend His needs. Yes, it is a symbol of progress. Progress of understanding and love for our fellowman.

We have every reason, indeed, to be proud of the progress we have thus far achieved. But all of us know that we have only begun, and that very much more needs to be accomplished. Thus, we have no reason for complacency, but an overwhelming stimulus to be dissatisfied, divinely dissatisfied, with things as they are. And so, what of the future?

In striving to suggest what our planning must be for the days and months that lie ahead, permit me to speak in the perspective of my own section of the country. In my considered judgment, there are thousands of my fellow Southerners who are desperately searching for a way in which quietly, but decisively also, to comply in letter and in spirit with the dictates of justice and charity in race relations. Most of these good people are now disorganized and disheartened. Communications among them have broken down. They are intimidated and fearful of reprisals. They are near the point of psychological and physical exhaustion in their struggle against what seem overwhelming odds. As a result, they have reached a degree of frustration that bodes no good for the cherished freedom of Christian Democracy, at least in the South. How prevent these wonderful men and women from being crushed? How rescue them from deadening discouragement? How revitalize their waning enthusiasm? These are the deadly-serious challenges that face those of us in the Social Apostolate in the South.

There are other thousands of Southerners who are utterly confused and thoroughly shaken by the conflict raging around them and by the bitterness which characterizes the conflict. Somehow, some way, this right-minded but discouraged minority must be reached; somehow, some way, this right-hearted but confused majority must be enlightened; in a word, somehow, some way, the tide of racism must be turned. If ever the South is to come into its own as an integral part of American Democracy, the forces in the South dedicated to achieving the fullness of democratic freedom for all our citizens must be given a rallying ground on which to marshal their strength and to renew their spirit.

I have long believed that of all the agencies in the South struggling for interracial justice and charity, the Catholic Church is uniquely equipped to supply the desperately needed leadership I speak of. We Catholics do not have to discover a body of truth or a set of principles to guide us along the high road of peace with justice and charity in race relations. In the 1958 statement of the American Bishops, we have a definite body of truth, an unerring set of principles. But this truth and these principles will remain sterile unless backed by courageous action to put them into practice.

Conferring of Hoey Awards, Feast of Christ the King, October 25, 1959. Most Reverend Philip J. Furlong, D.D., Auxiliary Bishop to the Military Vicar, Archdiocese of New York, with Percy H. Steele, Jr., of San Diego, Calif., (left) and John P. Nelson, Jr., of New Orleans, La.

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Actually, the racial theories and practices of the mass of Southern Catholics are not predicated on the teachings of the American Bishops. Why? The blunt answer is that, by and large, the classroom is silent, the pulpit is silent, the Catholic press is silent. It is a shoreless tragedy that the racial doctrine of the Church is not being filtered down to the people. The grass roots of our Catholic laity regarding race relations are not, so to speak, being enriched by the saving waters of Christ's Gospel.

Will the Church in the South, will the Church in the United States, fail to meet the challenge, to take advantage of perhaps the most promising opportunity in its history? As I see it, we will be able to give an affirmative answer only when Catholics in much greater numbers recognize the competency of the Church to set moral standards by which to regulate their social lives. We will be able to give an affirmative answer when the schools, the pulpit, the press, the clergy and laity, working together, face up to and apply Catholic principles to the hard-bitten, harsh realities of the concrete situation as we confront it in New Orleans, New York, Washington, Chicago and throughout the North, East, South and West of this marvelous nation.

My deeply grateful acceptance of the James J. Hoey Award is my solemn pledge to give the best that is in me that America may become "the land of the free" in the fullest sense of that precious phrase.

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Pope John XXIII: The Freedom of the Press (cont'd from p.1)

to have a great millstone hung around his neck, and to be drowned in the depths of the sea. Woe to the world because of scandals! .. But woe to the man through whom scandal does come!" (Matt. 18:6-7)

Because of these things We are emboldened, and with entreating voice and strong heart We submit to the attention of parents and educators, of statesmen, legislators and jurists, of publishers and industrialists these following points, trusting in their good will and rectitude.

Avoid Insensibility and Laxity

One must above all have a clear conscience, constantly inspired to a right equilibrium, and not inclined to insensibility and laxity. The right to truth and orientation toward an objective moral norm, founded on the lasting value of the divine law, is anterior and superior to every other right and demand. The freedom of the press must conform and discipline itself in this respect to the divine laws, which are reflected in the human laws, just as the freedom of individuals is conformed and disciplined by positive precepts.

And as it is not lawful for the free citizen - by the mere fact that he proclaims himself free - to do violence and bring damage to the freedom, property and life of his neighbor, so neither is it lawful for the press - under the pretext that it must be free - to assail daily and systematically the religious and moral well-being of mankind.

Every other requirement, whether of gain or dissemination of news, must be subject to these basic laws. This clear conscience must be joined to the precise understanding of every man's proper mission. This mission is, in fact, not only informative but formative, and it therefore aims at giving an education.

No one can deny that the organs of the press are not only means through which public opinion is expressed, but are also instruments of orientation and therefore sometimes instruments of the deformation of public opinion. Now, education is none other than respect of human values, which is gradually formed, but which also can be upset if it is not sufficiently protected against sinful inclinations. This education, according to an ancient and still valid Socratic concept, is a drawing out of the intimacy of the human spirit so as to bring it to light, life and perfection: therefore it cannot be an injection of poison, a conscious enticement to evil inclinations, a contribution toward confusion, or indeed an oppressing and debasing of human dignity.

Necessary Limitations

This clear conscience of itself invokes and assumes by its own action those due limitations which must restrain the rights of the press in respect, order, and legality. These limitations are imposed upon the desire to speak of or treat a matter in a morbid fashion, upon the eagerness for the sensational and illicit. They are imposed upon the flattery of gain, upon inconsiderateness and levity which violently destroy the innocence of the child and the adolescent while they justify themselves with the claim that this is inevitable: "That's the way things are!"

It is better to be explicit in this matter, without regard for what one would say out of human respect, so that there will be no connivance with complicity: It is not the love of knowledge, of culture and of truth that guides certain pens, but the unhealthy fire of certain passions and the immoderate desire for notoriety and gain which passes over the insistent appeals of the conscience.

Can it be lawful that one may blatantly offer details and descriptions to the cupidity of curiosity which should be reserved to police laboratories and the magistrature? Is it ever lawful to allow criminal deeds to become the occasion and incentive to vice, when it would be better to throw a veil of pity over these crimes? Publicity itself, especially in certain fields, obeying nefarious rules,

has assumed disconcerting and frightening aspects that cannot be justified except by the deliberate intention of violently affecting the senses and penetrating the force of minds without concern for the wounds left on the soul.

The attentive examination of this painful situation must therefore lead the responsible authorities and offices to a logical and dutiful conclusion: that there must be necessary limitations in the exercise of the freedom of the press.

And these limitations must be strictly determined on the basis of the law and through it, so that such a delicate, important and decisive field for the future of every nation may not be left to the mercy of improvisation, feeble self-control, of which much has been said, or worse, to the mercy of bad faith and deceit.

It is up to you also, beloved sons, who have made this the object of study and constructive action during this convention, to apply the contribution of your doctrine and also your authority as Catholic journalists to the solution of this very serious problem.

Positive Program

Finally, there must be clearcut positions and a positive program. By natural disposition of mind We do not like to apply - and only rarely do We apply - strong expressions to the multiple situations of social life. We do so only when We feel that they can be improved. But in this case we feel the need to say everything, and to confide Our anxieties and Our hopes to those who are Our friends and brothers - brothers because of the practice of the Catholic Faith and also because of the mutual sincere and human feeling we share on this matter of the degenerating press and the valuation made of writers worthy of the same.

The firm positions required of Catholics are therefore as follows: not to have fear of being silenced as "scrupulous" and exaggerators in their attitude of disapproval of a certain press. Hence, not to buy, nor credit, nor favor or even speak of the perverse press. Not to fear to avail oneself of every means of channeling this sector toward a human and civilized discipline, even before channeling it toward a Christian discipline.

It is the Catholics who are called principally to this work of defense and firmness and also all those who have an honest conscience and a sincere desire to be useful to society, because in this field above all one should feel the seriousness of the sin of omission.

As for the positive program to be followed: After noting how legislation has made gigantic progress in the defense of the rights of the human person, it must be agreed that the same cannot be said regarding the press. Yet also here is a question of a fundamental right that concerns personal freedom: and "the protection of this freedom," as was stressed by Our predecessor Pius XII in 1947, "is the aim of every juridical order worthy of that name... One would legalize licentiousness if one allowed the press... to undermine the religious and moral foundations of the life of the people. One need not even be Christian to understand and accept this principle. The use of reason and of a sound moral and juridical sense, undisturbed by passions, is enough." (Discourses and Radio Messages, Vol. VIII, Jan. 8, 1947, p. 369).

Now the scope of the many congresses and individual meetings treating of studies and publications should be to enlighten, convince and clear the air on these questions. The responsibility with which each person feels himself invested will be for men of science - as well as for all people of good will and lucid minds - a great incentive to act quickly and well, to move promptly and with a spirit of apostolate.

Do Not Relax!

The love of truth, the constancy of one's own convictions and sincere zeal for souls will be an impetus for all those who have at heart the honor of the Church and the salvation of society. May this program be enlivened for you by the words of the Apostle: "And in doing good let us grow tired; for in due time we

shall reap if we do not relax. Therefore, while we have time, let us do good to all men, but especially to those who are of the household of faith." (Gal.6:9-10)

Beloved sons! We have acquainted you with Our profound anxieties and worries, and having done so has afforded Us some relief, like a person who had rid himself of a weight burdening his soul: "Dixi et liberavi animam meam" (I have spoken and unburdened my soul). And We are now comforted by the thought that We find in you a full understanding of the seriousness of the problems, together with a willing intention of remedying them. Continue with your studies and with the light of good example that you give. (The End)

A few words from your editor:

do you like BABIES ?

SOCIAL ACTION DIGEST is now two years old. As you know, a one-year old baby can creep about freely on hands and knees, but he can take only a few steps along the wall or some piece of furniture. A two-year old child, however, has reached an age of greater equilibrium. Here is what leading child psychologists from the Gesell Institute for Child Development have to say about the characteristics of the two-year old:

"Things are much smoother with respect to nearly every field of behavior. Added maturity and a calm willingness to do what he can do and not try too hard to do the things he cannot manage largely account for this greater smoothness. The two-year old is much surer of himself motorwise than he was at 18 months. He is less likely to fall. He runs and climbs more surely. Thus he no longer needs to be so much preoccupied with keeping his balance and getting around, and can turn his attention to other things.

"He is also surer of himself languagewise. He can, as a rule, use language with remarkable effectiveness. Being able to make his wants known and being understood by others relieves much of the furious exasperation which he felt earlier when he could only point or cry and hope that someone who knew his ways and wants would be on hand to interpret.

"Furthermore, people mean more to him than they did earlier. He is, on many occasions, loving and affectionate. He can be warmly responsive to others. This, along with his increased good nature, makes him a much easier person to deal with. Much can be said in praise of the two-year old. He is a loving companion and a real joy in many households." (Excerpt from Ilk and Ames, CHILD BEHAVIOR, Dell Publ. Co., p. 34)

See? There you have it. Can you think of anything nicer to say about the two-year old SOCIAL ACTION DIGEST? Are you surprised to hear that the DIGEST grows up in the most delightful way? Our new subscribers - over 750 since Dec. 1st - are finding out for themselves that SOCIAL ACTION DIGEST is "a real joy in many households." (Are YOUR friends among them? Or do you let them suffer in this valley of tears without the DIGEST?) More subscribers mean more successful social ACTION - and fewer tears. Keep smiling!

The Editor.

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